1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

606 in-law may refer to her son-in-law as 'the father of So-and-so', and sometimes, even before the child is born, a name will be given to it for this purpose, which is changed at birth if the sex turns out to be wrong.

[888] This taboo ceases to operate when the wife's mother is very old. She may then go and live with her daughter and her *waris*, and be looked after by both of them. Sometimes the taboo is lifted when there are several children. One of the native Mission teachers told me that he did it when his first child was born, because it would not do for him to hold too closely to the old customs. But usually three or more children are born before the [784] taboo is removed. This is done by a small ceremony. The man makes ceremonial pudding, takes a piece of it, and also a piece of areca-nut, breaks both into two, eats one part himself and gives the other part to his *waris*, who also eats. If a number of children have been born but have all died in infancy, the taboo may still be broken in this way.

[689] If a man inadvertently sees his *waris* he must expiate the offence by paying a string of *imun* to her through his wife. When I asked what would happen if a man and his *waris* were caught looking at one another on purpose, the assembled company was—or professed to be—extremely shocked and protested that such a thing could not happen. I surmise that the face-saving scheme above-mentioned saves the situation in such a case.

606 184 764 At Petats I was told that the taboo cannot be lifted during the lifetime of the mother-in-law, but when she dies her son-in-law lifts the lid of the coffin and looks at her face, and throws a fathom of shell currency (*beroan*) into the coffin. This is supposed to be buried with her, but sometimes her own relatives take it out and keep it. If the son-in-law omits to do this there is gossip, and it is said that he is not sorry about the death of his *waris*.

13. *Ruanbē-* (term used reciprocally).

601 This term is used by a woman to and of her husband's actual parents, and also to and of any one who stands to her husband in the relation of *tama-* or *tʃina-* or *tsoa-*. Reciprocally, it is applied by both males and females to their son's wife, and also to the wives of all the men they call *bai'i*, and by a man to the wife of any man he calls *pasunē*, e.g. to the wife of his sister's son.

606 591 No restrictions are observed between *ruanbē-*, even where the